A CHRISTIAN VIEWS NEW YORK JEWRY

The Grand Street Boys' Association is delighted to bring to your attention this vitally important and most interesting pamphlet containing a selection from the many brilliant addresses delivered by its beloved fellow member and Vice-President, HON. WILLIAM T. COLLINS, Justice of the Supreme Court of the State of New York.

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ADDRESSES

by

Hon. WILLIAM T. COLLINS

Justice of the Supreme Court of the State of New York
and President of the National Democratic Club

OYL 10489 BOX 29

A selection from the many addresses on the general subject of religious tolerance which have been delivered during the past fifteen years and throughout the entire political and civic career of one of the most distinguished and esteemed citizens of this city.

HON. WILLIAM T. COLLINS

Justice of the Supreme Court of the State of New York
and President of the National Democratic Club

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FOREWORD

By Harry Hershfield

Internationally Famous Newspaperman and Radio Commentator

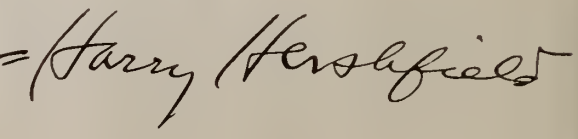
I am proud to write these words of introduction to some of the speeches of my life-long friend, William T. Collins, who during his entire public career has spoken steadfastly and acted vigorously to banish from our life the intolerance and bigotry that so often makes us Jews sad-eyed and bewildered.

What I said on May 8, 1937, over the coast to coast networks of the National Broadcasting Company and the Mutual Broadcasting System, I now say in black and white:

"Supreme Court Judge William T. Collins has a natural aptitude for tolerance. His right of selection in his likes, makes him pro rather than anti. In the many years of association with Collins, I have never known him to voice his sentiments against a thing, simply for the sake of being in opposition.

But I have been witness to many instances of his championing, unsolicited, the downtrodden and the persecuted. His defense of the baited Jew is not the aid forwarded only in an emergency. Many years ago Collins began preaching tolerance, with the hope in heart and mind, that it would forestall any future, continued attempt to race persecution.

Tolerance, in the preventative state against the danger of such disease as hate, is the true nobility of man. Judge Collins was cited by the American Hebrew Magazine, as being the man who did the most for Jewry in New York, last year. He has for over a decade been listed as a leader, for championing the cause, not only of the Jew, but of all persecuted minorities. I would feel myself without a sense of appreciation and justice, if I did not here and now make mention of the purpose and action of one William T. Collins."



A CHRISTIAN VIEWS NEW YORK JEWRY

By Hon. William T. Collins
Justice of the Supreme Court of the State of New York

At Grand Street Boys' Association

May 16, 1933

The life of the Jew has been sad and tragic and glorious. Sad because throughout the centuries he has been despised and abused. Tragic because of the visitations upon him for his tenacious adherence to his faith and individuality. Glorious because despite the sadness and the tragedy, he has survived the shocks of time with a fidelity that has endured. He has made his ineradicable impress for good upon civilization.

That the Jew, though trodden upon, has triumphed, is brilliantly attested by every page of the history of progress. Persecution has only served to weld him more firmly to his ideals. The Jew and his ideals are as inseparable as they are invincible.

Conspicuous along the causeway of time are innumerable signposts indicating the invaluable contributions of the Jew to the improvement of humankind.

"His was the troubled life,
The conflict and the pain,
The grief, the bitterness of strife,
The honor without stain."

Many Christians, fearing to expose their racial prejudices to the light of verity, have closed their minds to the facts. Despite the truth, they have resolved not to concur in the verdict of Mark Twain that the slander against the Jew's Americanism "ought to be pensioned off now, and retired from active service."

The Christian has a peculiar interest in the Jew, which was expressed by the late Cardinal Gibbons in writing to a Baltimore Jewish friend:

> *"For my part," wrote the Cardinal, "I cannot well conceive how Christians can entertain other than most kindly sentiments toward the Hebrew race, when I consider how much we are indebted to them. We have from them the inspired volume of the old Testament which has been consolation in all ages to devout souls. Christ our Lord, the Founder of our religion, his Blessed Mother, as well as the apostles, were all Jews according to the flesh. These facts attach me strongly to the Jewish race."*

Not only is the Christian the debtor of the Jew for the reason ascribed by Cardinal Gibbons, but Christian is bound to Jew by every tie that binds one good neighbor to another.

"Not chance of birth or place has made us friends,
Being oftentimes of different tongues and nations,
But the endeavor for the self-same ends,
With the same hopes, and fears, and aspirations."

As a preface to my theme of the Jews in New York, you are reminded of the vital share of the Jews in the discovery of America. Reliable research has made a myth of the pretty story of Isabel pawning her Jewels to defray the cost of Columbus' expedition. The proofs are convincing that the funds were supplied by three Marranos, or secret Jews—Louis de Santangel, Gabriel Sanchez and Juan Cabrera. de Santangel was the Chancellor of the royal household and comptroller-general in Aragon, and Sanchez was chief treasurer of that province. de Santangel alone provided from his own purse about 17,000 ducats, then equivalent to approximately $20,000. It was to de Santangel and Sanchez that Columbus first wrote concerning his discoveries.

This epochal piece of financing inspired the epigram of the late Herbert B. Adams, of Johns Hopkins, that "Not *jewels,* but *Jews,* were the real financial basis of the first expedition of Columbus."

But underwriting the voyage was not the Jew's sole contribution. When Columbus sailed from Palos on August 3rd, 1492, at least six Jews accompanied him and shared the perils and hazards of the adventure. These were the interpreter and translator, Louis de Torres, the first to go ashore when they landed at San Salvador, October 12th, 1492; the surgeon, Marco; the physician, Maestre Bernal; the sailor, Alfonso la Calle; Rodrigo Sanchez, cousin of the financial backer, Gabriel; and Rodrigo de Triana, who first sighted land. Astronomical instruments were devised by another Jew, Abraham ibn Ezra, and Jehuda Cresques, called the "map Jew" or "compass Jew," the director of the Portuguese Academy at Sayres, drew the maps which guided the course. And assistance was rendered by the Jew, Abraham Ben Samuel Zacuto, the greatest of Spanish astronomers and a renowned mathematician and historian.

It was only thirty-two or thirty-four years after the landing of the Mayflower at Plymouth that Jews came to New York, then New Netherlands. New York was then twenty-eight or thirty years old and its inhabitants numbered about eight hundred. The authorities are not in concord concerning the precise time the first Jews arrived, or whence they emerged. Some maintain that they were here as early as 1652, and that they came from Holland, whilst others contend that they came in 1654 from

Brazil. Leon Huehner says they came from Jamaica or the West Indies instead of Brazil.

Although Dutch and Spanish Jews were financially interested in the Dutch West India Company, which had been formed in 1621, and which, in 1626, had purchased Manhattan Island from the Indians, the intolerant Dutch Governor, Peter Stuyvesant, was an implacable foe of the Jews. He persecuted them, denied them rights, and did all in his power to banish them from the community. He communicated with the Company in Holland for authority to drive them out. The Jews appealed directly to Holland and each time were sustained. But recognition of their rights was won only by fighting. First they gained the right to remain, "provided the poor among them shall not become a burden to the Company or to the community, but be supported by their own nation." Then was granted the privilege to engage in commerce, to hold their own religious services, and to have their own burial ground, to own land, to serve as soldiers, to citizenship, and eventually they were accorded the right to hold office.

The requirement that the Jews "take care of their poor" has been magnificently discharged. Throughout time the Jews have made provision for their dependents, and this traditional attitude has won them the reputation the world over of "taking care of their own." What this means in New York is indicated by the report of the local Federation of Jewish Charities, showing the existence of upwards of ninety important institutions—hospitals, asylums, homes, benefit societies, and the like,—requiring for their upkeep the annual expenditure of over ten million dollars.

One of the most outstanding of that handful of early Jews was Asser Levy, sometimes called Asser Levy Van Swellem. Coming from Amsterdam, he was the first Jewish butcher in New York, then a position of importance. Asser Levy acquired property in Albany, then Fort Orange, in 1661, and thus became the first Jewish landowner in this State. Likewise, he was the first to gain citizenship. His activities were not confined to Jewish affairs. He participated in civic movements. In 1671 he lent the money for building the first Lutheran Church in New York. Early probate records disclose that he was frequently named executor in the wills of Christian merchants.

Jewish religious service was held as early as 1682; some fix it earlier 1673. A synagogue, the first in America, was situated on the south side of what is now Beaver Street, near Broadway. And in 1728 a new edifice was erected on what was then known as Mill Street, now South William Street.

The first Jewish congregation had twenty families. In 1728 there were about forty. And in 1746, fifty-one.

The first Rabbi bore the non-Jewish name of Brown—Saul Brown—who came from Newport, at that time a large Jewish center. Brown was succeeded by his relative, Abraham De Lucena, who officiated until his death in 1720.

The Jews had a burial ground as early as 1656; the cemetery then located at what is now Bowery and Chatham Square was the first in New York.

In 1711, when Trinity Church, which had been established in 1697 lacked funds for its new steeple, generous contributions came from most of the Jews in New York.

The first Jewish congregation—Shearith Israel—Remnant of Israel—is the well known Spanish and Portuguese Synagogue on Central Park West. For nearly thirty years its spiritual leader was Rabbi Gershom Mendes Seixas, a confidant of Hamilton and Jefferson, and one of the fourteen ministers participating in Washington's inauguration on April 30th, 1787. Inspired by Washington's proclamation, this patriotic Rabbi preached the first Thanksgiving sermon in this country. In 1787 he was one of the incorporators of Columbia University, then called "College of the Province of New York," and for about twenty-eight years served as one of its Trustees.

It is more than a coincidence that a great-great-nephew of Rabbi Seixas, Judge Cardozo, is now a Trustee of Columbia, and that his great granddaughter, Annie Nathan Meyer, sister of the equally important civic leader, Maud Nathan, is a Trustee of Barnard College.

The Jew, Moses Franks, helped Columbia raise funds before the Revolution.

Samson Simpson was graduated from Columbia College in 1800 and later studied law with Aaron Burr, becoming the first accredited Jewish lawyer here, although a Solomon Pieterson is sometimes referred to as an attorney as far back as 1654. Simpson's grandfather, Joseph Simpson, was a member of the Orange County Regiment of New York Volunteers, organized about 1783. The grandson, Samson, founded Mt. Sinai Hospital, originally called "'Jews' Hospital in New York" then located at Twenty-eighth Street near Eighth Avenue, and the corner stone of which was laid November 25th, 1853..

The names of two physicians, Dr. Elias Woolin and Dr. Nunez, appear on the 1742 rolls of the Spanish and Portuguese Synagogue.

At the time of the Revolution, there were about four hundred Jews in New York out of a population of approximately twenty-three thousand.

Among the prominent Jewish merchants of that period were Louis Gomez, Hyman Levy and Samuel Levy. It is perhaps this Louis Gomez about whom Dr. Cyrus Adler tells as proposing to a member of the Continental Congress that he (Gomez) form a company of soldiers for service. The Congressman's objection that Gomez being sixty-eight, was too old, was met by Gomez' reply that he could stop a bullet as well as a younger man.

It was from the fur-trader Hyman Levy that John Jacob Astor learned the fur trade. Nicholas Low, an ancestor of our former Mayor Seth Low, was another employee of Levy.

Samson Simpson assisted in the organization of the New York Chamber of Commerce, and on May 17th, 1792, Benjamin Seixas, a brother of Rabbi Seixas, and Ephraim Hart, with about twenty-one others, helped form the New York Stock Exchange.

Bret Harte, the writer, descended from this family of Harts.

The Franks family was one of the most prominent of the American Revolutionary period. In 1738, one of the Franks girls married Oliver Delancey, a brother of the then Chief Justice of New York. David Salisbury Franks served with the Colonial forces in Canada. David Franks was Commissioner of the British forces in North America during the French and Indian War. David's cousin, Isaac Franks, at seventeen, enlisted in Col. Lesher's regiment of New York volunteers, later served as aide-de-camp to Washington, and in 1794 became a Lieutenant-Colonel.

Perhaps the first Jew elected to office in this country was Col. Frederick Phillips of Westchester. He was elected as Colonial General Assemblyman, but as that body, on September 23rd, 1737, resolved that Jews "could neither vote for representatives, nor be admitted as witnesses," Phillips was denied his seat. But the poll lists of 1761 exhibit several Jewish voters. And the first constitution of this State adopted in 1777, placed Jews on an absolute equality with other citizens, thus becoming the first State to grant full religious liberty.

The Jew is ever a lover of and striver for peace. He takes as his greeting—*"Sholem Alechem"*—"Peace be upon thee!" Everywhere, he lives in peace with his neighbor. Nevertheless, the Jew is loyal to whatever abode shelters him. And when his services are required on the battlefield, he performs them with incomparable heroism. Though faithful to the *Magen Dawid*, he follows the flag of his country unflinchingly. Victims of abuse, it was natural for the Jew to join the fight for independence.

As early as the French and Indian War in 1754, Isaac Myers called a town meeting at the "Rising Sun" Inn and organized a company of bateau men of which he himself became Captain.

Several other Jews fought under him, among them Michael Franks and Jacob Myers.

Up to the time of the Revolution there were scarcely 2,500 Jews —men, women and children—in the Colonies. About 100 Jews served with the Continental Armies, and many gained distinction —about 24 became officers, four attained the rank of lieutenant-colonel, about a half-dozen became captains, three became majors. And Jews were active in laying the foundations for the revolution.

In 1770, the non-importations resolution, adopted by the Colonists, designed to bring England to terms on the taxation question, bore the signatures of the New York Jews: Samuel Judah, Hyman Levy, Jacob Moses, Jacob Myers, Jonas Phillips and Isaac Seixas.

The thrilling story of the patriot Haym Salomon is familiar to everyone with a knowledge of the Revolution. Born in Poland in 1740, Salomon settled in New York and married into the Franks family. He identified himself with the independence movement, and in 1776 was arrested and imprisoned by the British for his activities. Sentenced to military death, he made his escape on August 11th, 1778 and settled in Philadelphia, where he became one of the great financiers of his day. He was an intimate friend of Robert Morris and loaned money to many of the giants in the independence movement, among them Jefferson, Steuben, Arthur Lee, Madison and Edmund Randolph, Madison wrote: "I have for some time been a pensioner in the favor of Hyman Salomon, a Jew broker."

The records testify that Salomon financed the Revolution to the extent of $658,000 none of which was ever repaid. After impoverishing himself and his family for his adopted land, he died in Philadelphia, at the age of 45, on January 6, 1785. There appeared in the Pennsylvania Journal and Weekly Advertiser of January 8th, 1785, the single line: "On Thursday, died Haym Salomon, a Broker."

Of the Jews who participated in the War of 1812, thirteen became officers. In that war, Col. Mordecai Mayers, of Rhode Island, greatly distinguished himself and later became Mayor of Schenectady.

At the beginning of that war, Col. Nathan Myers was in command of a brigade stationed in New York, and under him served Samuel Noah who graduated from the Naval Academy in 1807.

A colorful figure of that period was Mordecai Emanuel Noah, politician, editor and playwright, and nephew of Jonas Phillips. He is credited with authorship of the slogan—"Millions for defence, but not one cent for tribute." In 1817, he was the editor of

the "National Advocate", of which Naphtali Phillips was the proprietor. He also started the "Enquirer", which in 1829, he merged with the "Courier" as "The Courier and Enquirer". He founded the "Weekly Messenger" and once was connected with the "Sun". He was High Sheriff of New York in 1822, later Surveyor of the Port, as well as Associate Justice of the New York Court of Sessions. Noah's son is authority for the statement that the "New York Herald" was started by James Gordon Bennett with $100 which Noah loaned him.

In 1802 the Chief Constable and High Sheriff of New York was Jacob Hays, whose portrait may be seen in the City Hall. Ephraim Hart became a State Senator in 1810, the first Jew in the New York Senate. In 1829 Mordecai Meyers was elected to the Assembly.

Although there were only about 150,000 Jews in the country at the time of the Civil War, over 8,000 of them fought in the two armies, New York furnished about 2,000. There is a record of 9 Generals, 18 Colonels, about 140 Majors, around 200 Captains, 25 Surgeons, and 1 Chaplain,—Rabbi Jacob Frankel.

More than 4,000 Jews served in the Spanish-American War.

The service which New York Jewry rendered in the World War is fresh in your minds.

Bernard M. Baruch directed the War Industries Board. Manny Straus was the author of the idea of War Savings Stamps; and General S. Herbert Wolfe originated the War Risk Insurance system. Samuel Gompers rallied the forces of labor behind the Allies. Jews in the ranks were unstinting in their support of their government.

Returning to non-military activities, we find that in 1825 the Congregation B'Nai Jeshurum, founded by German and Polish Jews, used the Polish as distinguished from the Sephardic or Portuguese ritual.

The first German-Jewish Congregation in New York—the Anshe Chesed—was organized in 1830. Temple Emanuel came in 1845. And the first Russian-Jewish Congregation on June 4th, 1852 at 82 Bayard Street, with twelve numbers—a good-measured *minyun.*

In 1847, New York had 15,000 Jews. The reform movement in Judaism was given its chief impetus by Rabbi Isaac M. Wise, who, before entering upon his lasting work in Cincinnati, served as Rabbi in Albany. The story of Rabbi Wise is an arresting one in itself. He founded the American Israelite, the Hebrew Union College, the Central Conference of American Rabbis, and the Union of American Hebrew Congregations.

An epoch in New York Jewish Life began in 1881 when the Russian and Polish Jews arrived in large numbers. About 600,000 came from Russia alone between 1881 and 1900. This influx brought the ghetto and the Yiddish Press, literature and drama. The ghetto begot some of the nation's finest minds. Many of the leaders in politics, in philanthropy, in the professions and arts, are ghetto products. Emma Lazarus was the beloved poet of that period.

No vision is more ennobling than the ghetto mother, toiling and sacrificing that her offspring might receive the advantages which were denied her and her equally struggling mate. Ineffably lingering in the memories of most of you is the sublime picture of a spiritual mother, who, though bent with years by burdens, carried on uncomplainingly and willingly, yes, even joyously, so that you, perchance, might grow up to be all that she dreamed you would be,—the living embodiment of the glories and the honors which this land of opportunity affords.

And you, like myself, would cheerfully surrender your advantages and your glories and your honors if you could bring that touching picture to life. We are reaping the benefits of the unbegrudging sacrifices and self-denials of our mothers and often we wish for their presence that they might share in such success as we have attained and that we might manifest our gratitude for their devotion.

In 1880 New York had 29 synagogues. The Jewish Theological Seminary, with whose name the scholarly Soloman Schecter cannot be disassociated, was established in 1886.

Much later came the Jewish Institute of Religion under the leadership of Dr. Stephen S. Wise, and Yeshiva College.

I have dealt at length with the remote past not only to wither the deception that the Jew is a new-comer, but because the recent performance of the Jew, and his situation in the contemporaneous scene, are subjects of general knowledge and common observation.

When we approach the recent and current epochs, we find the star of the Jew scintillating with the most brilliant.

Proudly I point to the Straus family, to Judge Cardozo, to Jacob H. Schiff, to Julius Rosenwald, to Benjamin Altman and Michael Friedsam, to Louis Marshall; and I could mention names innumerable as sounding the harmony between the strains of the "Star Spangled Banner" and *"Eli-Eli"*.

The Straus brothers—Isidor, Oscar and Nathan—constituted a New York Jewish aristocracy of intellect and character, exemplifying by their inspiring private and public lives the finest and

highest in American citizenship. They not only *possessed* ideals; they *lived* them.

Their father, Lazarus Straus, came to Tallbatten, Georgia, in 1852. Isidor enlisted in the Confederate Army and helped organize a regiment of which he was elected Lieutenant. In 1863 he was sent to England by the Confederacy to secure ships for blockade service. Long after the Straus family moved to New York, Isidor presided over the great house of R. H. Macy & Co. He served in Congress in 1892 but declined re-election. Likewise, he rejected the Postmaster-Generalship in Cleveland's cabinet. When the Titanic went down, he and his beloved wife, united to the very end, sank together, hand in hand, each refusing to leave the other, presenting a picture of devotion that aroused universal admiration and thrilled the whole civilized world.

His son, Jesse Isidor, has recently been named by President Roosevelt as Ambassador to France, the highest diplomatic post ever held by a Jew in America.

Oscar Straus served several times as Minister to Turkey. As Secretary of Commerce and Labor, under President Theodore Roosevelt, he was the first Jew to hold a Cabinet position. In 1912, he was the Progressive candidate for Governor of this State. He is the author of a life of Roger Williams, and of a work on the "Origin of the Republican Form of Government in the United States." In June, 1892, he became the first President of the American Jewish Historical Society. His influential voice was raised and his pen did service whenever and wherever the object was common good.

Nathan, the last of the grand trio to survive, was one of the nation's noteworthy philanthropists. His crusade for pure milk is a matter of social history. In 1892, he declined the Democratic nomination for Mayor of New York. His labors in behalf of Zionism alone is a brilliant narrative in Jewish history.

His son, Nathan, Jr., is carrying on the Straus tradition for selfless service.

Closely related to the Straus family are the two brothers—Herbert and Irving Lehman—who are registering their names indelibly upon the pages of New York history—the first, as the able and modest but firm Governor; and the second as a scholarly Judge of the highest Court of this State.

Jacob H. Schiff was not only a titan in finance, but in philanthropy. Born in Germany, he became an *American,* imbued with its principles in the highest degree. His generosity knew no creed. His benefactions included the Jewish Theological Seminary, the Hebrew Union College, the Semitic Museum at Harvard, the promotion of archaeology, the Jewish departments of

the New York Public Library and of the Library of Congress, Barnard and Cornell have been his beneficiaries. His son-in-law, Felix Warburg, is a worthy successor to him.

Though Julius Rosenwald spent most of his life in Illinois, New York may lay partial claim to him because he spent from 1879 to 1885 in business here with the important clothing firm of Hammerslough Bros., and was later identified with many of New York's charities. His commercial career with the chief house of Sears, Roebuck & Co., and his countless benefactions, exhibit him as a character of noble stature.

An eminent constitutional lawyer, a statesman, not only in the house of Israel, but in America, a crusader for the right, a champion of his own and other oppressed peoples,—such was the late Louis Marshall.

Universally respected and beloved is Benjamin Nathan Cardozo, whose ancestors came to New York long before the Revolution. A Benjamin Cardozo was here as early as 1655. This country has had no weightier contributor to the progress, science and philosophy of the law than Judge Cardozo. To him law is alive and ever growing. He regards rules as progressive standards to fit the necessities of life rather than inert technicalities to be perpetuated for themselves alone. To Judge Cardozo largely belongs the credit for the advanced position that New York holds in law. It is impossible to speak of this preeminent jurist without indulging in superlatives.

In the public service, the Jews of New York are conspicuous. Paul Warburg was instrumental in the establishment of the Federal Reserve Bank. His son, James P., is now assisting the Government in revamping our economic structure. Until recently, Eugene Meyer, Jr. was Governor of the Federal Reserve Bank. Henry Morgenthau, Jr., whose father was Ambassador to Turkey, is the Governor of the Farm Credit Administration.

Among the New Yorkers who have been elevated to high posts in the diplomatic service, in addition to Oscar Straus and Henry Morgenthau, is Abraham I. Elkus, also Minister to that country, Judge Elkus having had the further distinction of being a judge of our Court of appeals. Also Harry Guggenheim, recently Ambassador to Cuba, Laurence A. Steinhardt, Minister to Sweden, Herman Bernstein, Minister to Albania, and, in earlier days, Marcus Otterbourg, Envoy Extraordinary and Minister Plenipotentiary to Mexico.

Four Jews are on the local Federal Bench—Julian W. Mack, William Bondy, Grover M. Moscowitz and Clarence G. Galston.

George Z. Medalie is the Federal Attorney for this District.

The presiding Justice of the Second Department, Edward Lazansky, is a Jew. And other Jewish Judges are not only

plentiful but distinguished for their learning and their devotion to the high principles and functions of the judiciary. Several Jews have been New York's Attorney General.

Many of our noteworthy lawyers are Jews. It would be invidious to name them. All will agree, however, that, as a trial lawyer, Max D. Steuer is unexcelled.

Coming to New York Jews prominent in present day journalism and literature—their names loom high. The most incisive interpreter of present day public affairs is Walter Lippmann. Among noted New York writers of fiction, we may mention Ludwig Lewisohn, Edna Ferber, Fannie Hurst, Waldo Frank, John Cournos, Maxwell Bodenheim, Rita Weiman, Thyra Winslow, Mary Antin, Abraham Cahan, Conrad Bercovici, Robert Nathan and Michael Gold.

Among the publishers are Brentano, Alfred Knopf, the Bonis Huebsch, Liveright, Thomas Seltzer and Nicholas L. Brown.

New York newspaper publishers and newspaper men of our day boast, among them, such great ones as Adolph Ochs and Louis Wiley, of the "Times," the finest of all news mediums. Paul Block, David Lawrence, Herbert Bayard Swope and A. J. Kobler. That indomitable and fearless fighter for the right, the late Joseph Pulitzer, of the New York "World", was a Jew.

In poetry, the Jews have Louis Untermeyer, James Oppenheim and Babette Deutsch.

As essayists and commentators, are Horace Meyer Kallen, Morris R. Cohen, Benjamin de Casseres, Simeon Strunsky, Gilbert Seldes, Isaac Don Levine, Marvin Lowenthal, Isaac Goldberg, Lewis Browne, Herman Bernstein.

Among the stellar names which have become synonyms for music, are Mischa Elman, Alma Gluck, Efreim Zimbalist, Jascha Heifetz, Max Rosen, the youthful Yehudi Menuhin, Ignace Friedman, Moritz Rosenthal, Harold Bauer, Gabrilowitsch, Rosa Raisa and Sophie Braslau.

Leading New York music conductors of this era are well exemplified by Arthur Bodansky, Joseph Stravinsky, Walter Damrosch, Frank Damrosch, Leopold Godowsky, Joseph Hoffman, Leopold Frank, Nahan Franko and Edwin Franko Goldman.

Among other great Jewish names identified with the music and opera of New York are Leopold Damrosch, father of Walter Damrosch, Maurice Grau, the famous impressario, and Otto H. Kahn.

And let us not forget that a Jew, Adolph Lewisohn, gave New York the Lewisohn Stadium, and made possible the concerts held

there; and that the enormously popular summer band concerts in Central Park come through the generosity of the Guggenheims.

A few of the leading New York Jewish composers of music in modern days are Louis Gruenberg, Ernest Bloch, George Gershwin, Sigmund Romberg, Jerome Kern, Irving Berlin, Rubin Goldmark and Mana Zucca. No song is more moving or durable than "Home Sweet Home" by John Howard Payne, whose mother was Jewish.

To name the Jews of New York in the theatrical and motion picture world would involve enumerating virtually all engaged in those enterprises. The New York stage and screen abounds in Jewish names, and in many non-Jewish ones appended to Jews, such as David Warfield, Louis Mann, Edward Robinson, Paul Muni, Robert Warwick, Nazimova, Florence Reed, and many other famous artists.

Among New York's leading playwrights—Elmer Rice, Morris Ryskin, S. N. Behrman, George S. Kaufman, Louis Anspacher, Ben Hecht, Samuel Shipman, Jules Eckert Goodman, Ossip Dymrow and Phillip Moeller—have become familiar to all.

Of the great New York producers of the stage—all but one of the five directors of the Theatre Guild are Jewish; also the Schuberts, the Erlangers, the Frohmans, Daniel and Charles, Al Woods, Oscar and Arthur Hammerstein, David Belasco and Sam H. Harris.

New York critics of the drama are well represented by George Jean Nathan, Gilbert Gabriel and Montrose Moses. The late Alan Dale was a Jew—his real name having been Alfred J. Cohen.

As chroniclers in a lighter but no less penetrating vein, we have Franklin P. Adams (F. P. A.), Newman Levy, Montague Glass, Milt Gross, Samuel Hoffenstein, Arthur Guiterman, Mark Hellinger, Louis Sobol, Walter Winchell and Harry Hershfield.

In the financial world, as great New York bankers, in addittion to the Belmonts and Seligmans, may be named Kuhn, Loeb & Co., Hallgarten, Speyer and numerous others.

Many important department stores in New York are in Jewish hands—Macy's, Altman's, Gimbel's, Saks, Bloomingdale's, Franklin Simon's, and others.

The labor movement in this country grew in strength and power and influence under the guidance of the Jewish cigar-maker, Samuel Gompers, and the working conditions of the laborer were improved and his wages increased, due to the persistent and intelligent agitation of New York Jews, among them: Morris Sigman, Benjamin Schlesinger, Morris Hilquit, Abraham Cahan,

Meyer London, Daniel DeLeon, Sidney Hillman and Rose Schneiderman.

Vigilantly opposing any encroachments upon the rights of the individual are the New York Jews—Samuel Untermyer, Rabbi Stephen S. Wise, Morris Arnst, Arthur Garfield Hays, Walter H. Pollak and Felix Frankfurter, formerly Assistant United States Attorney in this District.

The late Dr. Felix Adler, founder of the New York Ethical Culture Society, was one of the clear-headed spiritual leaders of the day.

In social service, Lillian Wald is among those at the top, and the institution headed by her, the Henry Street Settlement, serves as a model refuge for the needy.

Henry Mosler, Toby Edward Rosenthal, George D. M. Peixotto and Louis Loeb were painters of such distinction that any race would be proud and honored to claim them.

Jacob Ezekiel was one of the finest sculptors of modern times. His work is found not only in American museums but also throughout Europe. Jo Davidson, Isidore Konti and Ephraim Keyser are other distinguished sculptors.

Leo Mielziner, Maurice Sterne and Lein Kroll are outstanding painters, whose works are represented in the Metropolitan Museum; and William Meyerwitz and Hugo Ballin also are paramount figures in the world of art. Lee Simonson, of the Theatre Guild, is a scenic designer of eminence.

Jacques Loeb's medical researches with the Rockefeller Institute, and the accomplishments of the Flexner brothers, and the late Dr. Abraham Jacobi, place them on the highest plane.

Though the Judaism of Charles P. Steinmetz, the "electrical wizard", has been disputed, the evidence is persuasive that he was a Jew.

Bela Schick, the greatest of pediatricians and discoverer of the "Schick Test" for detecting diphtheria; Max Einhorn, specialist in diseases of the stomach and inventor of the Einhorn Stomach tube; Dr. Abraham A. Brill, the greatest of American phychoanalists; Professor Morris Jastrow, eminent psychologist; Professor Edwin R. A. Seligman and Leo Wollman, economists of world repute; Professor Richard J. G. Gottheil, the universally known orientalist; Professor Franz Boas, of Columbia and Alexander Goldenweiser, of the New York School for Social Research, notworthy anthropologists; Professor Albert Abraham Michelson, America's greatest physicist, whose brother Charles is the director of publicity for the National Democratic Com-

mittee; and Leon M. Moiseff, who designed the Manhattan Bridge,—all these are colossal figures in contemporary New York history.

Omissions from my discourse of worthy names and significant events will occur to all. Many limitations forbid exhaustiveness. The resources are too plentiful for thoroughness. And even a more comprehensive compilation would give but an inadequate portrait of the Jews in New York.

To gain a fuller and truer conception, we must pass from the individual to the group. As a group, the Jews of New York have ever been devoted to law and order, sober and industrious, deeply ardent in their love of education, music, art and literature.

Dissipating the fallacious idea that "Jew" and "wealth" are terms synonymous, we have but to visit the factories and workshops of New York City to see the teeming thousands who toil there day by day to earn their livelihood.

The lofty position of the two million Jews in this State is secure and unchallengeable. This small but not insignificant race, overcoming barriers and obstacles and vicissitudes, occupies increasingly a potent and often dominant and determinative influence in and upon the life and destiny of New York.

To do the Jew in New York justice it is not necessary to boast or gild. A truthful and unadorned transcription of the facts will justify the pride and exultation that not only every Jew, but every Christian, feels in the refulgent record of the Jew in New York.

Considering his high position in New York, it is incredible that any nation, pretending to be free, should deny equal rights to the Jew. Racial prejudice and discrimination against any particular faith, class hatred, attempted proscription, religious convictions by fiat, are not compatible with that justice and liberty which we had hoped civilization had attained. They belong to the barbarous and the obsolete. Any nation which engenders hatred or propagates intolerance invites its own condemnation and courts destruction. Such was the fate of the ancient Assyrians, the Babylonians, the ancient Romans, Greeks and Persians, and later of Spain in the Middle Ages.

There is no place in an enlightened world for bigotry, whether individual or governmental. All real Christians hope for a cessation of the frenzy which is now challenging our civilization. Attempts to curtail freedom of conscience and of thought must be suppressed. It is a matter of just pride that Jews do not suffer physical persecution or legal proscription in any land where the English tongue is spoken or where the English law prevails.

Sad and shocking and disheartening, indeed, is it again to hear from anywhere in the world "the mournful echo of the voice of Rachel 'weeping for her children and refusing to be comforted.'"

The hammer of persecution beating upon any people's convictions only solidifies and hardens them. Wherever the real spirit of Christ is triumphantly infused among those who profess His teachings, there they will with one voice stay the persecution and hush the sorrows of these, their wondrous kinsmen.

"Heal the broken-hearted," taught Christ,
"preach deliverance to the captives, set at
liberty them that are bruised."

The Gulf Stream flows in a mighty volume from near the Equator to the North Pole, permeating with its warmth and life-giving power the ocean where it is distinctly marked and yet of which it is an inseparable part. So has the Jew come down to us from the very dawn of history as a mighty force and inseparable part of civilization while the godless nations and peoples who have proscribed and persecuted them have long vanished from the face of the earth!

So may the Jew ever continue to dwell in our midst in peace and amity and glory!

"Roll, golden sun, roll swiftly toward the west,
Dawn happy day when many woes shall cease,
Come quickly Lord, Thy people wait the rest
Of Thine abiding peace!"

THE JEWS AT PALESTINE

By Hon. William T. Collins
Justice of the Supreme Court of the State of New York

At Christ Church Methodist Episcopal

Sept. 15, 1929

It is but a few weeks ago that the whole civilized world was profoundly shocked by the horrible occurrences which took place in Palestine. Another page has been written in blood in the history of the Holy Land. Beginning in a brutal attack made upon people peacefully engaged in the observances of their religious worship at the Wailing Wall of the ancient Temple of King Solomon, the outrages spread rapidly throughout the various parts of Palestine, and before they were subdued by the forces of the British Government resulted in the massacre of large numbers of helpless Jews—men, women and children, the burning of their homes, the looting of their property, the wasting of their fields and the destruction of their towns. The origin of these barbarous and murderous uprisings is complex and not easily definable. Savagery and ignorance have their part therein as have also racial hatred, fanaticism and religious intolerance. Envy and jealousy are important factors. But all these are complicated with the factional quarrels into which the wild tribesmen of Arabia are divided by the conflicting political aspirations of their leaders, who would seek to bring Arabia under their sole domination, but we must take into account the long smouldering discontent of those, allied to them by race and religions, who in other lands ruled by Great Britain, are secretly inspired with that hatred which the conquered ever feel for alien rulers of their country. In passing judgment upon Great Britain in this crisis we must bear in mind the difficulties of its problem; that in suppressing the Arabian outrages in Palestine the manner of suppression may readily create difficult situations in Turkey, in Egypt, and among the millions of Mohammadons in far distant India. It was probably this which caused the order to disarm the Jewish defenders of their homes so as to prevent what would resemble a civilian religious war between Jew and Arab. It was doubtless deemed preferable to avoid this appearance and rather to subdue the Arabian assassins solely by the military and naval forces.

The presence and actions of these forces of Great Britain have repelled the danger for the present. The Arabs will be subdued with an iron hand and will be compelled to refrain from disorder and violence. England will undoubtedly not stop there but will search out the guilty leaders and administer their just and fitting and well deserved punishment.

But what is our own duty and obligation as Americans and Christians in this hour of calamity? It is only within the last quarter of a century that Palestine, endeared to the imagination by its sacred remembrances, has begun to emerge from the desolution under which it has languished since the days of sacred writ. Always the object of our love and veneration, it has nevertheless been associated in our mind's eye as a desert and unfertile land —a land well typified by that Dead Sea around which, as in the days of Moses, the land was "brimstone and salt"; it is not sown, nor beareth, nor any grass groweth thereon. Where once had been the proud cities of the plain all became waste and arid. The days of the Crusader has long passed and not by Crusader's methods can Palestine be regained. It was, therefore, a marvelous inspiration when Theodore Herzl conceived the noble thought of again restoring slumbering Palestine to the world of active living and being. Since the day when he conceived of Palestine as the home land of the Jew a new life has come into being there. Vast numbers of the Jews oppressed in other and benighted lands have turned to the difficult task of upbuilding Palestine—a land about equal in area to Italy. The close of the World War witnessed its redemption from the Turk, and England received from the League of Nations the mandate for its protection.

It is with intense joy and satisfaction that I note the unaltered resolution of Great Britain. But a few days ago it has, in no uncertain terms, again reiterated the famous declaration of Lord Balfour, made at the close of the World War, that Great Britain would protect the Jews in their endeavor to make Palestine the homeland for the oppressed of their race. Nobly have the Jews done their part. In every civilized country under the sun they have rallied to advance and support this tremendous undertaking. Millions of dollars have poured into that country to support the struggling pioneers who are engaged in the practical work of redeeming Palestine from the dust of the ages.

Vast irrigation works have been installed at great cost. The Jew there has returned to the soil, and orchards and vineyards have been planted in abundance. The fields have been sown and tilled; roads have been laid down over valley and mountain, and where once only the lizard crawled over the moss-covered rocks or the camel strode along, the railroad thunders and cities with every modern improvement and facility meet the traveler's eye. Once again the cedars of Labanon flourish and the roses of Sharon bloom. Nor has the Jew merely made material progress there. The ancient language of the Book has been made once more a living tongue and modern science and culture are everywhere to be found. Schools abound and a great university has been founded on modern lines in Jerusalem.

And now, alas, from all these wonderful accomplishments must we turn to view the sad scene of ruin and destruction which the murderous Arab has wrought. Our tears silently flow as we see these peaceful people butchered at their worship, their shops looted, their fields laid waste, their flocks carried away, their house wrecked, their blood flowing, their towns laid in ashes! Shall there not be for them a balm in Gilead? Or must it again be said as it once was of old:

"And where shall Isreal lave her bleeding feet?
And when shall Zion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?
Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave!"

Have not we, my Christian friends, held ourselves too far aloof from what has been transpiring in that land, so filled for us with sacred thoughts and memories—the land that was the birthplace and the home of our Saviour? Have we Christians in America raised even our little finger to help these struggling ones in their vast undretaking? Have we in this lived up to Christianity's ideal as a religion of love?

Horrifying indeed are the recent atrocious events in Palestine, yet do they serve an important purpose? They are striking reminders that ignorance and superstition, envy and hatred, brutality and savagery have not vanished from the earth. They pointedly tell us that the task of the Jew in Palestine is indeed a far more dangerous one than was realized. They make known the fact of his situation amidst ferocious and ignorant tribesmen. Difficult as is the battle waged by him with the forces of nature, he must wage it while the fierce Bedouin lies at the gate awaiting the moment when he may pounce upon his helpless victim!

What then becomes our Christian duty in this hour? Shall we not remember "Even as ye do it unto the least of these ye do it unto Me"? Look about us in our own land of freedom. Observe that ancient race, the Jewish people. See their thrift, their enterprise, their genius, which have assisted so greatly in the upbuilding of our city and the progress of our country. See them everywhere respected and among the foremost in every field of human endeavor—in commerce, in finance, in art, science and letters, at the bar and on the bench. Witness their noble charities, their beautiful home life, their fidelity to their ancient faith.

All these they are seeking to repeat in the old home of their forefathers—the land so precious to us all! Then let us realize our imperative duty in this hour. Let us aid in repairing the destruction. Let us help to bind up the wounds and wipe away the

tears. Let us help the unhappy suffering ones in Palestine, and even as the need is great and the cause is good let us contribute generously and gladly! But let us not stop here! Let us realize the danger of a recurrence—for many years will pass before education will sufficiently spread in Arabia to prevent intolerance and hatred. The mandate belonging to Great Britain, our government cannot take active measures of its own to guarantee protection. But no longer must we in America entirely ignore the terrible dangers with which these helpless ones are surrounded. Our government in the friendliest and yet in the strongest terms should request and counsel Great Britain to use every means in seeing that full protection is constantly afforded in the future. Never for a moment must proper police and military protection be withdrawn. Then and then only will the mandate of England be fulfilled. The Jews of Palestine must and shall be rendered secure in the sacred and inalienable rights of life, liberty and the pursuit of happiness!

The American Hebrew
JULY 3, 1936
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Jurist Excoriates Nazi Racial Policy In Notable Decision
57th YEAR
NATIONAL WEEKLY JOURNAL OF JEWISH AFFAIRS

Reproduction of Cover of
THE AMERICAN HEBREW MAGAZINE
of July 3, 1936

Article reprinted from THE AMERICAN HEBREW MAGAZINE *of July* 3, 1936

GERMAN LAW "AN OUTRAGE" TO AMERICANS

Justice Collins, in Notable Decision, Defends Victim of Nazi Racial Policy Which Shockingly Conflicts With Ours

By BARNEY B. FENSTERSTOCK

Vibrant with the basic American tradition of racial equality before the law is the recent decision of Mr. Justice William T. Collins of the New York Supreme Court in the case of Marcel M. Holzer v. Deutsche Reichsbahn Gesellschaft, Deutsche Verkehrs-Kredit Bank Aktien-Gesellschaft, Transportbank Aktien-Gesellschaft and Schenker & Co., G. M. B. H. (reported in the *New York Law Journal,* June 22nd, 1936).

The plaintiff, a German Jew, had brought suit here for breach of an employment contract which was to run for three years commencing January 7th, 1932, and which provided that in the event plaintiff should become unable without fault on his part, to serve during the period of the contract, defendants would pay him 120,000 marks. He alleged, as a first cause of action, that solely because he was a Jew defendants discharged him as of October 31st, 1933, for which he claimed damages; and as a second cause for action, that in April, 1933, he was seized by the present German Government, in pursuance of its policy of banishing Jews from certain positions, and, without indictment or trial was held in prison and in a concentration camp for six months, as a consequence of which he was unable without fault on his part to serve the defendants, thus entitling him to the payment of 120,000 marks.

The defendants, all German corporations, were brought within the jurisdiction of our courts by the attachment of certain property located within the State of New York belonging to them.

Of the defenses asserted, the most arresting was that the contract was made and to be performed in Germany and was accordingly governed by German law; that "said laws, decrees and orders" required the retirement of non-Aryans from certain positions and fixed the amounts which could lawfully be paid to them upon such retirement; that plaintiff was included in this class, was duly retired and paid an amount within the prescribed limits, thus terminating the contract and discharging defendants from further obligation thereunder.

Mr. Justice Collins holds this defense to be legally insufficient. While recognizing that general principles of comity among nations required courts to give effect to foreign laws in certain situations, Judge Collins invokes the well established exception to those principles where the foreign laws are contrary to the public policy

of the forum. "It is not a gratuitous insult," says the learned Justice, "to resist an unsavory influence."

Proceeding to the inquiry thus opened, Judge Collins scores the brazen admissions of the defendants that the policy of the German Government required plaintiff's dismissal solely because he was a Jew and that he had been seized and incarcerated by agents of that Government. He quotes from a trenchant article by Prof. Karl Lowenstein of Yale. He introduces the citations in these words:

"A penetrating searchlight is cast on the status of law in Germany by the absorbing article of Prof. Karl Lowenstein of Yale, formerly lecturer on Constitutional and International Law at the University of Munich and member of the Munich Bar, which appeared in the *Yale Law Journal* for March, 1936, under the title "Law in the Third Reich." Prof. Lowenstein writes at page 802:

" 'National Socialism attains its political ends by destruction of the rule of law . . . Under National Socialism, individual rights became obsolete and even obnoxious . . .

"At page 811:

" 'Positive law is valid so far as it corresponds with the political intentions of one man. Stripped of its metaphors, which makes little sense to the unbeliever, this assertion is tantamount to a blunt denial of the separation of powers and the rule of law.' "

Judge Collins likewise quotes at length from the "Letter of Resignation of James G. McDonald, High Commissioner for Refugees from Germany", addressed to the Secretary General of the League of Nations, which he terms *"a documented factual picture of the German scene and is one of the most incredibly shocking and severe indictments of a government in history."*

Concerning this memorable appeal to the conscience of mankind, Judge Collins further says:

"We have part of the record in this case—the "Letter of Resignation of James G. McDonald, High Commissioner for Refugees (Jewish and others) coming from Germany, and addressed to the Secretary General of the League of Nations, with an Annex, containing an analysis of the measures in Germany against 'Non-Aryans', and of their effects in creating refugees", dated London, December 27, 1933. The McDonald report not only boldly etches the plight of the Jews in Germany, but proves by citations that law in Germany for the Jews does not exist. He is not a citizen, he may not vote, he is barred from many businesses and the professions, he has no rights in the courts, he is an 'outcast'. The McDonald document, says:

" 'The courts of Germany have not only failed to safeguard the rights of equality and liberty which have become the basis of all civilized legal systems, they have even been transformed into instruments for the extension and application of the racial principle to matters unregulated by formal legislation or unreached by administrative decree.

" 'This development of their function has been made possible through the avowed abolition by the National Socialist regime of the cornerstones of judicial mortality."

Stirred to righteous indignation by the foregoing evidence, Judge Collins is moved to declare:

"We see, therefore, that to say to this plaintiff that this court is powerless to aid him and that he must pursue his remedy in Germany, is to tell him that he has no remedy. I am unwilling to confess that the processes of our judicial system are so sterile."

Upon the evidence in the limited record before him, the learned Justice finds "the policy of Germany so shockingly conflicts with ours" that he is constrained to exclaim:

"I say that our public policy does not compel us to give the act reinforcement. To give recognition to such conduct—though it pass for law in Germany—would lacerate our conscience, traduce our Declaration of Independence, rend asunder our Constitution, federal and state, antagonize our traditions, mock our history and outrage our whole philosophy of life."

Significance attaches to this vigorous and courageous opinion of Mr. Justice Collins for the virtual isolation from civilized society which it decrees for the present German Government so long as it pursues its vicious policies of racial and religious discrimination. No ostracism of a state from the family of nations can be more complete than when the fundamental precepts of its political authority are so repugnant to instinctive conceptions of justice and human rights that its sovereign mandates are denied even simple hospitality beyond its borders.

Unconscionable benefits, holds Judge Collins, derived from what may "pass for law in Germany" cannot avail in respect to property located within our jurisdiction. When German citizens bring their property here to receive the advantages of civilized law they make it—and through it themselves—answerable for the measure of liability which that law imposes upon their acts, wherever done. According to Judge Collins' decision, that law is that recognition need not be accorded to "decrees and orders" by which one party is relieved of his contractual obligations, by payment of less than the stipulated amount, solely because of the racial heritage of the other party.

HERITAGE

By Hon. William T. Collins
Acting Mayor of the City of New York

At Dinner of Grand Street Boys' Association
February 22, 1925

Mr. Toastmaster:

In going over the history of the Grand Street Boys' Association, I have learned that I am the only member of your organization who ever became the Chief Executive of this City, and as such I greet you. A few weeks ago there was a glorious reunion of the Grand Street Boys. It was an occasion long to be remembered and one which we will all greatly treasure. At that time we had the honor of electing as one of our members a distinguished son of New York, His Eminence, Cardinal Hayes. His grateful acceptance of membership, his cordial endorsement of the principles and purposes of this association and the sound American sentiments to which he gave expression, found lodgment in the responsive hearts of laymen of every walk of life and of clergy of all the religious creeds gathered in our club house on that memorable evening.

Tonight we meet to celebrate the one hundred and ninety-third anniversary of the birth, and to honor the memory of that great patriot, than whom no nobler ever raised sword or pen in defense of human liberty, justice and righteousness—GEORGE WASHINGTON. What memories does his name invoke! The dark and tragic and bloody nights of the Revolution to the bright dawn of victory and peace and independence. Bunker Hill, Long Island, White Plains, Trenton, Princeton, Valley Forge, Monmouth and the sublime consummation at Yorktown! These—these are the monuments to that hero, that patriot, that statesman and wise counselor whose fortitude and whose leadership will stand unparalleled until the tides of time shall run no more.

Can we ever forget his straggling, and for the most part untrained and unarmed, but intrepid American heroes, who faced undaunted the more than twenty thousand well-equipped and highly-trained soldiery of a great Empire. Can we forget the thunderbolt which this Vulcan forged that brought the haughty commander of the British forces in hurried quest of an interview in the hope of stopping hostilities. Lord Howe was prepared to offer every concession except that for which the old Continentals were ready to give their heart's blood—American Independence. To the everlasting glory of Washington, be it said that he held

his ground and refused to yield. The issue at stake was too great; the sacrifices already made too grevious; the hope of the future too tremulous in the balance. When Washington refused to surrender, that pivotal point upon which American independence rested, from that moment he became the day star, forever, of American freedom.

Rightly called the Father of his country, well may we worship at his shrine at each recurrent anniversary of his birth. When, at the journey's end, the great Washington passed into the Eternity beyond the grave, the flags of the ships of the British armada silently and solemnly slipped to half mast in touching tribute to his valor and deathless memory.

This Government under which we now live is the glorious heritage left by Jefferson and Washington, and the noble band of patriotic men, who signed the Declaration of Independence and fought through seven long and bloody years to consummate that Declaration. It is ours to enjoy, ours to defend, and ours to perpetuate and transmit to our children. To doubt of its perpetuity is to despair of the salvation of man and the beneficient Providence of Almighty God.

This organization should do everything in its power to make more secure its power and greatness, by the complete discharge of every duty devolving on us as citizens, and let those who are citizens by birth, more particularly, lend every aid and assistance to those who are not, but who seek to become citizens by choice or adoption. Willing hands and loyal hearts from foreign lands—the choicest men and women of the Old World have contributed most generously to the upbuilding of this country. Courage, imagination and vision have accompanied them. We always have excluded the physically, morally and mentally unfit. That has been our bulwark of protection. Why, therefore, the necessity to erect a legal "Chinese Wall" about the Nation which has been builded upon the foundations of liberty, equality and opportunity? Where would our industries, our arts, our sciences, our literature and our very democracy itself be without the constant stream of new blood of that bright red quality that has made of us a virile citizenship?

Why keep out the sons and daughters of the nations from which most of us came, when those sons and daughters stand ready, able and willing to become true Americans, and to work and to live and to love, even as did our own fathers and mothers before the clap-trap of the Nordic strain clapped the gates of immigration in the faces of prospective citizens?

A good deal less knocking of the immigration and a good deal more attention to the knocking upon our gates of desirable new citizens should be the order of the day. This is a big country.

There is room for all,—room for brain, room for brawn. Opportunities are still boundless,—opportunity for the little fellow, opportunity for the genius. Here has been the haven of the downtrodden and the liberty lover of all time. Here the voice of liberty has been calling to mankind to participate in our riches and to add to our riches as it has ever called from the early days of our first settlers, who braved the wilderness, cleared the forests, tilled the soil and sent the ruddy flames of the hearth to the very heavens themselves.

There are unquestionably many thousands among us, who have successfully emerged on this side of Ellis Island, and who are anxiously awaiting to become citizens. But the path to the door of citizenship is apparently one not easily attained. Official "red tape" and inadequate citizenship facilities both hinder. It is an amazing fact that there are in this city thousands who took out their first citizenship papers, severed their connections with the governments under which they were born and lived for many years, and who are still seeking the fulfillment of their hopes. A request for a Congressional appropriation of $20,000 was recently asked by Senator Copeland to expedite entrance into citizenship. That is one appropriation over which there should be no haggling.

Every decent man or woman, who comes here to offer allegiance to our government and contribute by their skill and industry to the advancement of our national destiny, should be treated with justice—not inequality; should be warmly treated—not cold-shouldered; should be assisted—not thwarted in the achievement of citizenship.

Is it American for any organization to urge that naturalized citizens shall be excluded from the Supreme Court and other high offices? Yet, such a preposterous proposal was actually made here, in our own city.

As we have destroyed, in the building of this Republic, the aristocracy of birth, let us see to it that it is not replaced by that most contemptible of all aristocracies, the aristocracy of exclusiveness and wealth. Let there be but one standard to guide us in the high plane of political leadership, the aristocracy of intelligence and virtue. Let us have, as a standard to guide us, that aristocracy of patriotism and good citizenship, which was typified in the lives and accomplishments of Washington and Jefferson of Jackson and of Webster, of Lincoln and of Cleveland, and in our own day, that shining exemplar of the sturdy patriotism of the teeming, thronging, tumultous East Side—Alfred E. Smith.

THE OLD EAST SIDE

By Hon. William T. Collins
President of the Board of Aldermen of the City of New York

At Testimonial Dinner to Him By Grand Street Boys' Association

1927

Mr. Toastmaster, Ladies and Gentlemen:

As I gaze about me tonight, words fail me to express my appreciation of the tribute paid to me this evening. It has been my lot to face many gatherings in the course of my political career; but none have given me a greater thrill or have touched my heart more deeply than the pleasure you have given me in the outpouring of friends in my honor here tonight, and the memory will remain with me as long as I live. Nor is it merely a casual gathering of friends and acquaintances that I see here—old friends—old books—old wine—these are the things that time hallows and whose worth increases with the advancing years. It is because the friends who are here tonight are not friends of passing moment, but whose friendship has been tested and tried in the crucible of experience. It is because their very presence is reminiscent of the ideals from which this great association of the Grand Street Boys has sprung—the dear old East Side! Whose associations and traditions make us of today one with our fathers, its sidewalks, its byways and highways have been trodden by their footsteps even as by ours. We drink the same stream, we view the same sun, and we run the same course that our fathers have run. Its ground has been hallowed by the blood of patriots, for it was within its precincts that Nathan Hale laid down his life that his country might live.

It was at the old East Side that owing to a woman's wit the English Army was held in check while the Americans accomplished their successful maneuver of retreat after having crossed over the East River from Long Island.

It was within its confines that New York City was held within the iron grasp of the British Army, who made a camp at the Battery throughout the whole Revolutionary War; and it was there at the site of the present Thalia Theater that Washington, after their retreat, disbanded his victorious army.

And preserving the memorial traditions—love of home and love of country—that the staunch defenders of the Union, the Gallant 69th, made its headquarters and armory at the old Essex Market during the dark days of the Civil War; and in coming down the years, to our own glorious heroes, we find

true to its highest ideals on the East Side, that glorious band the outstanding figures of the World War, of dauntless American heroism, the Lost Battalion of the Great East Side.

Nor is the East Side reminiscent to me merely of these great historical national events, important as they are, but it is ever mindful to me of the days of my boyhood and early manhood, indeed the days where my whole life has been spent.

It was on the East Side of New York that my ancestors settled, it was there that I was born; it was on the East Side sidewalks that I played as a boy and from its docks that I learned to swim. It was there my schooldays were spent, and it was there after my schooling was finished at St. Francis Xavier's College that I learned by intimate friendship and association with the boys of another religious faith than my own the overpowering, overshadowing, all-impressing value of religious tolerance and the equality of all men. For it was at Sheriff and Stanton Streets in Public School No. 22 that I had the great advantage, the inestimable benefit to myself, that of teaching. The greatest benefit, far greater than money could give, was the benefit I derived in the inspiration and enlightenment and the broadening of thought that it gave to me. But my real Jewish inspiration was not derived entirely from the School as much as from my frequent trips to Schwartz' Restaurant on Houston Street, seeking a good place for goulash and noodle soup with a little good old Hungarian wine.

As I look back to those days I ofttimes wonder that comparatively unknown and friendless as I was, whence came my inspiration, whence my place in my political life, and of all the characters I can recall and remember there emerges one great, outstanding figure.. It was through the inspiration, the force of example and the power of association with that magnificent leader of Tammany, that political sage, departed but revered, Charles F. Murphy. Nor do I alone owe a debt of gratitude to him, for this Association may well say with pride and with reverence to his memory that among the members of this very association who have become nationally known are those others who owe their rise to his political sagacity. And too, that great fellow member of ours, Alfred E. Smith, and that other distinguished member, James J. Walker, Mayor of New York, and too that great outstanding model of character and wisdom, Robert F. Wagner, U. S. Senator, and again that jurist whose distinguished presence graces and honors this occasion tonight, the Hon. James A. Foley.

We have in this Association men of all political thought holding high office.

I have alluded to the inspiration which my intimate association as a teacher gave me and the lesson of tolerance that it

taught, but the instruction to me by no means ceased when I severed my connection there for I renewed it in a greater school and in the more intimate and closer friendship with the work and purposes of this great organization—the Grand Street Boys Association. It was here that I could clasp in friendship the hands of such men as Joe Levinson, Manne Jackson, Otto Rosalsky, Christy Sullivan, and others whom time does not permit me to single out, but who are just as close to my heart.

It was in this very room that I witnessed that glorious and never-to-be-forgotten night when that great outstanding and illustrious character of American life, Cardinal Hayes, thanked this Association for his admission as a member.

It is the proud boast of our great Association that it stands upon the broad platform of the brotherhood of man and the Fatherhood of God. It looks with pride upon the fact that State and Nation alike have seen fit to choose their representative characters and great leaders from the ranks of our Association. No less does it give us pride to point to the great names I have already mentioned than to observe that both leaders of the great political parties, George Olvany of the Democratic party and Samuel Koenig of the Republican party sit together in this Association side by side and that men, such as Judge Rosalsky, Morris Koenig and Col. Theo. Roosevelt are not only numbered among our leading members and workers but those to whom our City has delighted to honor.

It has ever given me pleasure to cooperate in the great work and important purposes for which the Grand Street Boys Association is organized—to assist in its broad charities and it protection of and furthering the interests of the immigrant. I acknowledge the great debt of gratitude which I owe to it on my own political advancement, and I trust the time may yet come when I may assist in that other great work to which it has dedicated itself—the improvement and development of the beauty, the living conditions and the general uplift of the great East Side. I know that your honored president cherishes as one of his great ambitions the ideal of preserving the historic associations, improving the housing conditions and beautifying the parks, the riverfront and the public places. I stand with him and with your City Committee in fullest accord, and I believe that with the aid of our great Association the time is not far distant when these great issues so worthy of us will find accomplishment and set an example to extend throughout our entire City to make it vie in this respect also, not only with the great capitals of the world but true to America, become the leader of them all.

Excerpts from a speech on

RELIGIOUS TOLERANCE

By Hon. William T. Collins
Justice of the Supreme Court of the State of New York

As Chairman Americanism Committee, Grand Street Boys' Post 1025, American Legion, New York County At Grand Street Boys' Association Armistice Day, 1936

. . . Instead of finding brothers dwelling together in unity, what do we see; what do we hear?

In no sense does any belligerent power find itself bettered or improved for its participation in the war. Yes, Germany was beaten in arms, but what has the world gained by the defeat? Germany has embarked upon a program of persecution and bigotry unprecedented in the long and bloody history of persecution and bigotry. In 1936—eighteen years after the armistice which was going to "make the world safe for democracy"—we are witnessing the shocking spectacle of a *defeated—a defeated* —government, mind you—proudly and unabashedly setting out to exterminate a great and significant part of her citizenry!

Even our own country is not immune from the epidemic of intolerance.

Bigotry is abroad in this "land of the free." In the name of 100 percent Americanism, the most un-American things are being done. Movements are afoot which threaten the security of religious freedom. There are those whose intellects are so warped that they form or participate in organizations which, whilst professing to promote law and order, really incite hatred and invite *dis*order. The Americanism of some people consists of a hooded mad exhibitionism against a creed or a color. They are just as irrational and as dangerous when they sight a Jew or a Catholic or a negro as is the bull when he sees red. And there is as much reason for the state of mind of the one as there is for the other. To take the law into your hands is a confession of the collapse of law; it is lawlessness. You cannot terrorize or stampede people into being law-abiding. You cannot form a voluntary committee and whip people into thinking your way.

Government by law is endangered and our constitutional liberties are threatened with destruction unless the duly constituted authorities curb this madness and reclaim from the mob possession of the enforcement of law.

But we cannot depend upon the law for a complete adjustment of the case. You cannot correct a state of mind by law.

You cannot retrieve sanity by resolves and whereases. I do not believe that race prejudice can be eliminated by ordinances or anti-Semitism dissolved by the adoption of resolutions. Prejudice cannot be regulated by statute. Tolerance cannot be forced. Understanding is not gained with a club. You cannot compel people to associate with you by passing laws against discrimination. You cannot strap folks into loving you. We must so conduct ourselves that we will gain the respect of others. By contact, by example, by precept, we can win confidence and insure freedom from oppression. The mind must be instructed; the heart must be set right. "Peace rules the day, where reason rules the mind." . . .

✓ ✓ ✓

Excerpts from a speech on

A GRAND STREET BOY

By Hon. William T. Collins

President of the Board of Aldermen of the City of New York

At Dinner of Grand Street Boys' Association
1925

It is both a pleasure and a privilege to come before the Grand Street Boys' Association and particularly when you happen to be an East Side boy yourself only a few blocks away from old Grand Street. Here heart speaks to heart by handclasp, and the friendship of this association reaches out into every ramification of human endeavor and human activity and helpfulness towards the Grand Street Boys. That friendship is not only present at every moment of success and advancement, it is present at every sorrow and misfortune to extend the ready aid in the hour of trial.

When a Grand Street boy goes up, the Grand Street cheer echoes louder and louder at each advancing rung of the ladder. When (which happens seldom) the Grand Street boy goes down, through ill health or broken fortune, the willing hearts and ready hands of Grand Street followship gather quickly around to extend that neighborly aid and succor so essential in a new start on the pathway of life.

In looking over your roster of officers and directors I confess I would like to see a few more of the Kellys, the Burkes and the Shays to lend an air of the cosmopolitanism of Cork and Tipperary to the Cohens, the Sobels and the Bernsteins.

In the motto which you have chosen for your association—"Goodfellow, Benevolence; Charity,"—there is embraced everything needed for the happiness and welfare of mankind. It is a carrying out of the commandment to "love thy neighbor as thyself", it is a fulfillment of the doctrine of the Revolutionary

fathers that all men are created equal in the sight of God and entitled to life, liberty and the pursuit of happiness. They are entitled to that liberty, free from the espionage of the Andersons and the Lusks, and all bigots and perjurers of Ku Kluxism in the Klan of the Invisible Empire.

I am sure that the boys of this association are keenly alive to the evils which beset our times and to the lunacy which today prevails in American public life. There is hardly a guarantee of our Constitutional rights which is not being infringed by lawless organizations of citizens and in many instances by government itself, and the lamentable thing is that these things are being either approved or condoned by otherwise respectable citizens in the alleged interest of safety. One of our greatest philosophers, Benjamin Franklin, said that the man who sacrificed "liberty for safety, deserved neither liberty nor safety." * * *

There is nothing like education to dispel bigotry and race hatred and intolerance, and New York spends more money per capita on education than any city in this or any other country in the world.

It is this activity which has done so much and which will continue to do more along similar lines to break down the barriers of racial and religious prejudices. Here the Jew and the Gentile, the Catholic and the Protestant and the men of every race and clime meet on a common ground, and work for the common purpose of a real "triumphant democracy." When to this spirit is added the "Goodfellow, Benevolence and Charity" of the Grand Street Association, we are emulating the example of Jefferson and the other great founders of this republic.

* * *

Excerpts from a speech on

WHY JEWISH PERSECUTION?

By Hon. William T. Collins

Justice of the Supreme Court of the State of New York

At Dinner of Young Men and Young Women
Hebrew Association of Washington Heights
April, 1937

. . . . In a time when there is so much strife, some of it quite open and evident and unabashed, and some of it devious and cunning and underhand, it furnishes me with another opportunity to voice my protest against that form of fanaticism and lunacy which finds expression in proscribing people for their race or their religion.

It is all very strange to me.

Being utterly without religious prejudice, innately hating all forms of oppression and persecution, standing firmly for freedom

of religious faith and liberty in cleaving to one's own racial characteristics, an implacable believer in democracy, and possessed of no evidence but the *facts,* I do not understand the goings-on in some sections of the world.

It is all very mysterious to my mind, my mind which is so untutored in the ways of prejudice.

It may be that I am too simple-minded to grasp a governmental policy that outlaws a people who have done so much to build civilization and to keep it alive and glowing. No, I can't perceive just why a race that produces a Cardoza—a Brandeis, an Einstein—to name just three—should be branded and condemned and ostracized as unfit.

It passes my small understanding, I say, that a people who have contributed to every color in the rainbow of civilization should be cast out as unworthy. No, indeed, I can't for the life of me understand how or why any one has the right to say to another that because you do not think as I do, because your blood is not as mine, you shall be deprived of every elementary right which civilization has come to recognize as belonging to the citizens of a civilized community.

It may be that my knowledge is too limited to inform me concerning the source—unless it be hell itself—whence comes the power to decree who shall be permitted to earn a livelihood and how, who shall be allowed to acquire an education, where one shall go and when and with whom, and who shall be accorded the rights and the privileges and the decencies of a human being.

Discrimination of any character, on account of race or religion, is so foreign to my nature, so hostile to my thinking, so alien to the free institutions under which I was born and reared and live, so repugnant to those ideals for which people have suffered and been tortured and have died, that I confess my utter inability to comprehend this strange and vicious business of exterminating a race.

Any nation that drives from its borders, or stills within its borders, its great voices, or which deprives itself of some of the most illuminating minds in science and letters and the various arts, simply because they are voices and minds of Jews is doing nothing short of committing an indefensible crime against civilization. More than that, it is actually committing suicide.

I warn my non-Jewish friends that they must stand guard at the frontier of democracy and be prepared to battle against the expansion of the insidious and ruinous policy of hatred and discrimination which is poisoning other governments and which —I am ashamed to confess—threatens to make inroads in this land of boasted liberty and equality.

Excerpts from speeches:

THAT ALL MEN ARE EQUAL

By Hon. William T. Collins

Justice of the Supreme Court of the State of New York

From Acceptance Speech
1929

. . . . The political party of Jefferson sank its roots deep in the soil of the east side of Manhattan where I was born and it has remained true to the ideals enunciated in the Declaration of Independence and embodied in the bill of rights of the Federal Constitution. It embraces today within its folds the men and women of every race and creed, because the very air it breathes is permeated with the conviction that all men are equal in the sight of Almighty God, that all men are equal before the law, that all are entitled to life, liberty and the pursuit of happiness, that this government was proclaimed and ordained to protect and defend those principles, and preserve the spirit as well as the language of that declaration forever. . . .

AMERICANISM

By Hon. William T. Collins

Majority Leader of Board of Aldermen of the City of New York

1923

. . . There is one thing on which I can dwell and that is the necessity of tolerance of your neighbor's political opinions and not only political opinions, but religious and other opinions as well. You know we have men and women of every race and color; we have people of nearly every form of religion and some of no religion at all. In the heat of political campaigns, the various political parties appeal to all the voters for approval of their platforms and the election of their several candidates. After the voters register their will at the ballot box on Election Day, and the result is announced, all quietly submit to the will of the majority. Now this is a condition which does not exist in your native lands where the overwhelming majority are of a single race, and where individual opinions are more easily harmonized, so we must strive to cultivate the practice of tolerance and fairness towards each other, and wherever viewpoints differ, frankly state to each other the reason why. Maybe you can change your

neighbor's opinion, and maybe he will convince you that his opinion is the correct one. This will never be done by recrimination and hatred, by bad language and worse logic. You will be confronted by fanaticism and bigotry, because in a country of over one hundred millions, there will always be found some of that same sort of poison which is the quintessence of intolerance. A specimen brick of that kind is found as an excrescence of our body politic today in an organization known as the Ku Klux Klan, a secret organization which conducts its infamous work under the mask of the highwayman, and the hood and covering of the clown, which degrades the sign of the cross on which the Saviour died for the salvation of mankind, and while parading the Christian virtues, is the epitome of all that is un-Christian and un-charitable. Its cardinal principle is the exclusion from public office, not only of citizens of foreign birth, but Catholics, Jews and Negroes. * * *

We have had here at various times in our history, various forms of ignorant fanaticism in the shape of "Know-nothingism" —"A. P. A.ism" and every brand of various "isms", but nothing quite so disgustingly hyprocritical as the Ku Klux Klan. This organization was founded by enemies for the purpose of obtaining the money of fools, and will go the way of all the similar "isms" which preceded it. There is a field in this land for differences of opinion in matters religious, social and political, but there is no room here for bigotry, fanaticism and intolerance, so I want to say to you—foreign born citizens: Do not at all be disturbed over the activities of the Ku Klux Klan. * * *

We frequently hear the word "foreign" used, and I regret to say it is often used in tones of contempt and derision. Now it so happens that I was born to my citizenship, but I am just one degree removed from a foreigner. The records will show that 80% of the people in these United States are in that same identical class, and you can rest assured that not over 5% are more than two degrees removed from the so-called "foreigner". I am a great believer in the philosophy of Robert Burns that:

"The rank is but the guinea's stamp,
The man's the gowd for a' that."

* * * If you glance over the minute rolls of the Continental Army you will find the foreigner very numerous there and representing, too, every race in Europe. He fought to make the Declaration of Independence effective from Bunker Hill to Yorktown. He trampled with bloody feet in the frozen fields of Valley Forge under Washington, and suffered through seven long years of war and died to found this Government. He gladly took up arms to defend this Union of States, and every battle from Buli

Run to Appomattox bears testimony to his sacrifices to preserve the Union. He has never failed to respond to the call of his Government, and bears eloquent tribute to the truth that "The man's the gold for all that," and while we hope and pray that the black robe of war may never darken our household again, should the emergency arise, I am sure that you will keep secure the record of the foreign born citizen. . . .

GOOD WILL TO ALL

By Hon. William T. Collins
Acting Mayor of the City of New York

At Testimonial Dinner to
Commissioner Joseph Johnson
February, 1925

. . . . Representatives of Catholicism, Protestantism and Judaism attest by their presence here tonight that the spirit of tolerance lives and thrives in the world's greatest city. Aid given to Catholic charities, a Jewish hospital and the Cathedral of St. John the Divine are concrete evidences of the disappearance of racial and denominational lines when a worthy purpose is to be fostered. In each case the community was to be bettered, and the community responded as a whole.

Good-will should be our shibboleth. There has been enough of the paralyzing influences of self interest among different groups. We have had more than enough of those who would arrogate to themselves an exclusiveness and supremacy for which there is no room in this land of ours. It is opposed to the genius of our institutions. Being such, it is un-American. We have grown weary of it. As well try to build a house upon the shifting sands as to create a community upon the corroding and corrupting bases of prejudice, hates and bitterness, which are the spawn of the brood of intolerance.

One of the surest ways to promote good-will is by a determination upon the part of every individual to submerge his racial, religious and sectional prejudices, to let every man live his own life when the manner of his living does not interfere with the happiness of others, and to concentrate attention upon the building of better places for all to live in and to work in. Individual sacrifices must be made if the general welfare is to be advanced. Let us have faith in inherent goodness in the nature of man. Let every heart enjoy its hopes, every soul its joys. This may be

idealism, but it is practical idealism. We need more of it for the common good. . . .

THE MOSAIC LAW

By Hon. William T. Collins
President of the Board of Aldermen of the City of New York

At Knights of Columbus
1925

. . . . The old Mosaic law of the Jews contained in the Ten Commandments is the governing principle of civilization today, and the wonderful teaching of the Jewish prophets was amplified and softened by the teaching and the death and resurrection of the Savior of Mankind. This is our heritage, this is our day-star of hope in this world, and the infallible guide to life everlasting. If we are true to the teaching of Mother Church, "it must follow as the night the day we cannot be false to any man." Denunciation cannot cure the evils of bigotry, nor can anger dissipate the fruits of ignorance. Charity and patience and a firm adherence to the teaching of Him who died that we might live are our shields against such poisonous shafts. In pursuing that course we can best emulate the lesson handed down from Calvary's sacrificial Cross and say "Forgive them Father, for they know not what they do." . . . .

A FREE NATION

By Hon. William T. Collins
Majority Leader of Board of Aldermen of the City of New York

At Grand Street Boys' Association
February, 1924

. . . It was a grand and noble purpose which actuated Washington and the patriotic forefathers; they were determined to build on this continent a free nation for themselves, their children and generations yet unborn, and were prepared, if defeated, to pay for their rebellion with their very lives. But success crowned their efforts, the citadel of freedom was set upon a firm foundation and the will of God was wrought upon the soil of America. Flocking to our shores came the peoples from far off lands. Across the turbulent Atlantic they came from the four corners of

the earth, from the field and the forests, the hill and the valley, in armies greater than ever warrior led to battle or conquest, confident that here was the haven of refuge from the oppressions of the old world, that here could be sought and found justice and equality for the humblest of men. All nations had a part in the work of colonizing the broad expanse of our domain which welcomed the battalions of immigrants, whole-heartedly and without reserve, and which witnessed in the passage of the years, the disappearance of diversities of race and creed in a unity of aspiration and a singleness of purpose to aid in the advance of the nation's destiny. Whatever remnants of allegiance to foreign lands may have tinctured their fealty to America was swept from consciousness by a united recognition that they share a common country and answered with the same unmistakeable thrill to the name of American. Against the savagery of Indian tribes, against taxation without representation, against Tripoli and the African pirates, against the destruction of our commerce on the seas, against Mexico in the 40's, against Spanish domination of Cuba, and against entrenched autocracy in Europe, the immigrants of America demonstrated to mankind that the strength of this Republic lies in the solidarity of a people, the composite of the best races of the world, nurtured and fostered in the inspiriting air of American freedom. It has been our pride and boast that America has extended welcome to the stranger and home to the homeless, and that her power and prestige lay not in nuggets of gold and ingots of silver but rather in the extension of the areas of human liberty and freedom.

* * *

OUR FLAG EXPRESSES TOLERANCE

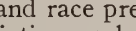
By Hon. William T. Collins
County Clerk of New York County

At Benevolent Protective Order Elks
June, 1928

. . . . That flag was the culmination of humanity's hopes and prayers for centuries before its birth in the Declaration of Independence and the Revolution of '76. It was the answer to the prayer of the human victims of monarchical militarism and the vassals of European feudalism. It was the heavenly vision of the human bondman whose chains of slavery were sundered and whose human liberty was restored. It stands for equal opportunity. It stands for no race, but it stands for the men and women of every race who may come here and swear allegiance to its principles and obedience to its laws. Our flag is the ark

of our covenant, it is the daystar of our hopes and aspirations, it is our "rock of ages in every moment of doubt."

But with all of the love and esteem we hold for our flag we must always remember the price of liberty is eternal vigilance. The forces who are to be feared no longer lie beyond our shores. Those who now threaten our destruction are the more dangerous and insidious ones who are within the bosom of our land. It is here where we find the destroyers of our immortal principles. Those who would sap our very life's blood by instilling class-hatred and religious and racial prejudices. It is here at home that we must ceaselessly and relentlessly combat and overcome the hydra-headed monster of intolerance and race prejudice which falsely masquerades in the guise of patriotism and dares to proclaim its false doctrines as true Americanism. It is everything but that. Our national emblem expresses the will of a free people. It is the symbol of our patriotism and our love. Before it, anarchy class-hatred and prejudice flee and are annihilated. . . .



IGNORANCE AND PREJUDICE

By Hon. William T. Collins
Vice-Chairman of Board of Aldermen of the City of New York

At Hungarian Literary Society
October 26, 1924

. . . Every true American who believes in the great sacrifices of the revolution of 1776, who believes in the great principles then enunciated, who believes that all men are created equal in the sight of God and before human law, that they are endowed with the inalienable rights of life, liberty and the pursuit of happiness, will wish them all the most complete success in the establishment of orderly government on these everlasting truths.

In the establishment of the people's rule under a republican form of government, they will not be faced with the race conflicts which sometimes hamper us here, and a greater degree of harmony should exist because of their homogeneity. Your legislatures will not be lumbered with debates inflamed with ignorance and prejudice as to the relative merits of the Nordics, the Teutons, the Latins or the Slavs in the enactment of immigration laws. Your party conventions should not be disgraced by cowardice in meeting the issues of Knownothingism raised by the Ku Klux Klans, and you will never enact lunacy into law by the passage of Volstead acts. I am sure that the Government of Hungary, free from such problems, should proceed harmoniously and

placidly. Of course, the evils which I have complained of will be eventually ironed out here, and we rely hopefully on you Hungarians to help us.

Your countrymen in Hungary when a republic is established will never be troubled with petitions from "Allied Patriotic Societies" such as happened in the Board of Aldermen two years ago requesting the enactment of a law forbidding the use in any public assembly or in any public meeting of any but the English Language. Well that piece of patriotic nonsense was promptly kicked out of the Chamber, and I am merely citing it to show you to what extent that kind of patriotism which was rescribed by Dr. Johnson as "the last refuge of a scoundrel", can go. They overlooked the fact that many of the great philosophers and poets whose knowledge and whose research, whose eloquence and inspirations have contributed to the world's advancement and adornment, never knew much of English, or that the English language itself found its root and its life in derivation from several languages. Yet many of those kind of people are the loudest boosters of their 100% Americanism.

I believe that the Hungarians who have made their home in this land, who have taken the oath of allegiance to the Republic of the United States will want to see the same form of government obtain in their native land. The proud boast of an old Roman that "there was a Brutus once who would have brooked the eternal devil to keep his seat in Rome as easily as a King," should pervade the soul of every believer in a government of democracy. The sentiment of the Hungarian Nation, born of an excellent democratic spirit conveyed in a letter of Stephen to his son who was to succeed him: "Rule over them peaceably, humbly and gently, without anger, pride or envy, bearing in mind that *all men are equal*", can well be emulated now in an elected ruler. On that road every American citizen will wish the people of Hungary "God speed" and a prosperous and happy continuation of her existence as a Nation. . . .

* * *

FREEDOM

By Hon. William T. Collins

Justice of the Supreme Court of the State of New York

At Jeffersonian Dinner
National Democratic Club
April 20, 1929

. . . . Jefferson's voice, if he were alive, would resound upon this question throughout the land against this invasion and interference with the right of the individual to live his own life as

he deems best, so long as he does not interfere with his neighbor. He would have thundered forth his denunciations from the loftiest possible station, until he brought about its repeal or its substantial modification. Above all earthly riches and all earthly honors, Jefferson valued most—freedom. Freedom to him meant the right of each man to life, liberty and the pursuit of happiness. He believed that the rights of one man were the rights of another. He would tolerate no undue interference with that right. He listened to the song of the soul and consecrated his life to the things that were lovely and true, virtuous and of good report, and even as he founded his palace at Monticello in strength and crowned it with beauty, so he labored for the republic. The great edifice and monument of liberty and law that he reared, he built as a temple of freedom that should endure not merely through the snows of a thousand winters and the storms of a thousand summers, but for all time. To us, his descendants, is committed the sacred heritage of carrying forward the Ark of the Covenant which Jefferson had reposed in our keeping and it shall be our sacred and solemn duty and high privilege not to abate one jot or tittle of the immortal principles which he proclaimed but to develop and to expand them, and to transmit them to posterity, so as forever to preserve intact the ideals of American Liberty as proclaimed by its greatest of all exponents, the sage, philosopher and patriot, Thomas Jefferson. . . .

FELLOWSHIP

By Hon. William T. Collins

Majority Leader of Board of Aldermen of the City of New York

At Grand Street Boys' Association
1924

The organization of the Grand Street Boys came into existence in obedience to a yearning for that fellowship and comradeship which is the natural craving of every normal human heart. That comradeship was founded and developed by the boys on the East Side whose struggle in life and whose hopes for the future were bound up in the lives of toil which was the common lot of the immigrant sons whose fathers came here to build for their children a brighter lot and a more hopeful future than had been vouchsafed to them in their native lands. Our forebears embraced American citizenship without any reservations, and

those fathers and mothers instilled into their sons and daughters a love and fidelity to the land of their adoption unsurpassed in the history of any government. They deprived themselves to afford opportunity for education to their offspring. While treading the paths of honest industry they inculcated principles of integrity and honesty into their children and instilled into their souls a hope and an ambition for the higher and better things of life.

This was the heritage of the Grand Street Boys from the sturdy races of pioneers who by lives of hardship and toil instilled character and industry into their children. Years ago one of those boys conceived the idea of forming an organization for the mutual benefit and brotherly love of the boys whose lot in life was cast on the East Side of Manhattan Island, and we are assembled here tonight to do honor to that founder, and to express our love, our admiration and our esteem for Max Levine.

In this Organization titles and worldly honors are thrust aside and judges, commissioners, mayors and governors, are hailed in the old Grand Street greeting as "Max," or "Tom," or "Jim" or "Al." We are proud of the distinguished honors which have often come to our members, and take pride in their advancement to high station and the esteem in which they are held by their fellow citizens. Far more than all these things, however, do we regard the esteem, the affection, the loyalty and good will which bind us together with hooks of steel in a common fraternal bond through every trial and every triumph.

Embraced within our fold are men of every blood;—every creed—governed by one belief in the Fatherhood of God and the brotherhood of man. The declaration of the equality of men which is the cornerstone of this Republic is no empty phrase with the Grand Street Boys, but a great truth which enters into every fibre of our lives and is the daystar of our existence.

We are met tonight, also, to do honor to the man who had the genius to conceive and the ability to carry to a successful fruition an organization founded on these principles and guided by these aspirations.

The pleasing honor is mine to present to Max Levine tonight as a testimonial of our affection, as an expression of our esteem, and a token of our loyalty and brotherhood, this chest of silver. With it go our hearty wishes and ardent hopes of a long and happy and fruitful life. In the days to come he and his family will look back with a kindly and affectionate recollection towards the members of this organization whom he so faithfully served and in whose hearts his name will be loved and cherished.

* * *

THE BROTHERHOOD OF THE JEW

By Hon. William T. Collins
Justice of the Supreme Court of the State of New York

At the Jewish Theatrical Guild
1930

This splendid gathering of the *Jewish Theatrical Guild* speaks eloquently of devotion to your motto, "We take from our own to help humanity." There never was a time when humanity stood more in need of help and guidance than it does today, and no group composing the many of which American life is made up, is better equipped for that duty than the race which has been eminent in public spirit and humane duty. No matter what unjust criticism of the Jew emanates from the professor of Princeton University, the clerical and jaundiced dean who comes here from across the sea for three weeks of intensely applied Christianity, or the dregs of bigotry which find expression in the Ku-Kluxism of a barbarous, degrading and false Christianity, even these forces have to admit that the Jew is neither stupid nor lazy and that he possesses an amazing fortitude. All of these Jew baiters possess an abundance of prejudice, and a woeful lack of charity. Yet, God save the mark, they all profess the deepest reverence and the most profound belief in Him who said: "Though I speak with the tongue of men and angels and have not charity, I am become as sounding brass and tinkling cymbals."

The Jew does not seek special favor, he only asks fair treatment and the square deal to which every one is entitled. He has certainly been able to hold his own in the face not only of unfair deals and stacked cards, but in the face of injustice and persecution which have disgraced the history of most of the countries in Europe. That treatment has been sometimes attempted here, but it doesn't get very far and it does not gather any determining force.

In 1831 Lord Macaulay in discussing a bill removing Jewish disabilities then pending in the British parliament, said in reply to some fervid Christians who spoke of the monstrous indecency of bringing forward such a bill in Passion Week, and suggesting that it get its second reading on Good Friday, that he did not think that day could be more properly commemorated. "I know of no day", said he, "fitter for terminating long hostilities and repairing cruel wrongs, than the day on which the Religion of Mercy was founded. I know of no day fitter for blotting from the statute book the last traces of intolerance than the day on which the spirit of intolerance produced the foulest of all judicial

murders, the day on which the victims of intolerance, that noble list wherein Socrates and More are enrolled, was glorified by a yet greater and holier name."

Right here in this city we have the largest Jewish population of any city in the world, and we know that comprised in this guild are the men who control and direct the great majority of its theatres and the destiny of the dramatic profession. It's a great instrument of good or harm, and I trust that its power will always be directed in holding the mirror up to nature so that the Jew and the Gentile will be able to see the ignoble things in human life, as well as those which make for human happiness and brotherly love.

You have always given unselfishly of your time and talent in ameliorating the condition of the unfortunate of your own household; you have always been quick to respond to the calls of humanity in general. With any feeling of anti-Semitism, either here or abroad, no reflecting person of any creed or race can have any sympathy. If the great truths and admonitions of the Jewish prophets of old can be applied to our every day life in conjunction with the Sermon on the Mount, a great stride would be taken toward that tolerance which is the very essence of charity. It may be difficult to attain that goal with the prejudice which is born of ignorance, but we have a right to expect it from the professors in great universities and our much advertised pulpiteers, particularly those from abroad who come here to indulge in three weeks of intensely applied Christianity.

Persecution of and injustice to the Jew is not of today nor of yesterday. It obtained long before the Christian era, but sustained by a passionate vision they have preserved their own identity with a diligence and devotion unequalled in the history of mankind. Those same qualities persist unchanged today, and I trust they will be used to preserve our American civilization from the dangers which threaten from within and without.

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